The Inquirer

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NOT EVEREST

FOUR elderly men with many advisers have been meeting in Paris. Up to the last moment each was engaged, in various ways, in making decisions in their own countries of considerable consequences for masses of people. They laid aside for the moment the national problems of statesmanship, and with most of the world listening and watching have engaged in the effort to make other decisions at the summit conference.

They are supposed, within a week, to settle certain affairs of the world. No one expects this. It is a caricature of what really takes place. There is communication, negotiation, and continuous consultation taking place between a large number of influential people before these great meetings take place. Scientists, diplomatists, experts of all kinds are continuously at work, devising schemes, or failing to do so. The four elderly men in Paris are expected to pronounce their authority upon them.

Beneath the surface

Shall there be nuclear inspection ? Many men of the highest calibre have been at work upon this for a long time. What shall be done about Berlin ? In various ways other men have been thinking hard about this, and suggesting solutions. Shall there be a zone of limited armaments in the danger spots of Europe; or what can be done about general disarmament ? Other men have been working on this.

No matter what has been the result of the conference these simple facts still stand. The dramatic presentation in the newspapers and on television of four more or less just men, possessed of great power, meeting on a rarefied height of decision about as high as Everest to settle the affairs of the world is as far from reality as the supposition that four men could do this.

True, sooner or later, someone in supreme authority has to make decisions. And making these—or failing to make them—can be dramatic enough. But to over-emphasise the drama, or simplify the issues down to the conflict or agreement of four personalities, is to ignore all that takes place beneath the surface, and it is from there that salvation has to come.

The scientists, for instance, who have been devising a plan for international nuclear inspection, have had as responsible job as can be imagined. This job has been carried out by individual men, mostly unknown. According as to how these men have thought and felt, not merely about an objective scientific problem, but as to how such a problem can be fitted in with all that men think and feel in the contemporary world, so have been the results of their labours. Men, unknown, have made the decisions; they have or have not made a contribution to world peace. They can, or cannot, up to a certain point, persuade the ultimate authority that certain action can be taken. In other words, before the summit conference took place, the thinking and emotion of a group of men influenced world affairs, and for good or ill the future of masses of mankind.

Personal involvement

Each one of these men was personally involved. And this must be taken literally. According to the integrity, the self-examination, and the moral purgation that each was able to undertake, so was the result of their consultations. They have not been working in a scientific vacuum. They have been engaged in the give and take of moral and intellectual issues as each man has seen them, within all his intellectual and emotional background in the contemporary world.

And this has taken place not only in this group but in the many groups that have been engaged in preparations for the summit meeting.

Sooner or later the great international decisions upon which seem to rest the fate of the world come down to the simple fact of the solitary man and what he is doing with his life. What and how, for instance, does the scientist think and feel ? How does he relate the tensions of his own life and their solution to the tensions of the whole world ? Is the world, for the solitary man, merely a stage for the solution of his own personal difficulties or one for the solution of the difficulties of the whole human race ?

The real issues

These are the real day-to-day issues that such dramatic meetings in Paris cloud over. The world is not saved by four men but saved or not by what goes on in the thinking and feeling of every man who cares, everywhere. This is a stupendous task. Indeed there is no greater task than the conquest and salvation of an individual life in relation to the world it inhabits.

Peace is not to be found in the first place by a plan, but by a total thinking and feeling world of individual men and women.

Where men try to think and feel with all the integrity they possess then at that place peace is being created. This is as surely done in a church as in a conference room in Paris—or elsewhere. It is not done at a summit meeting, but at a meeting continuous with life itself.

INQUIRER INTERVIEWS

MR. REDFERN ANSWERS QUESTIONS

The following is the first of a series of interviews that The Inquirer is conducting with well known ministers.

The Rev. Lawrence Redfern, after one of the most distinguished modern Unitarian Ministries, is to retire from the Bournemouth congregation in July.

Question : From your long career will you name a few episodes which you regard as outstanding ?

The outstanding episode in my experience was unquestionably the Liverpool Cathedral controversy, when Unitarianism and Liberal Christianity became "news" for which the daily newspapers at home and abroad, sought eagerly. But the most significant and encouraging chapter in this controversy could not be written. It consisted of an enormous number of personal letters written to me by men and women from all parts of the country, known and unknown, ministers and laity, of all sections of the Christian Church, who expressed their sympathy and goodwill, and their conviction that, whatever the verdict of ecclesiastical law, in the judgment of the higher law of the spirit, the gesture of the Liverpool Cathedral was absolutely right. It was a revelation that we have more friends than we sometimes think. And at the end, there came a letter to me from the clergy of the Cathedral which concluded: "As for ourselves we reckon our friendship with you and other Unitarians of this city, as among the most precious gifts our work has brought us, and we know from such experience that to question your right to be called Christian, is for us a sin against truth and an outrage upon God". And following this, a letter from Dean Inge of St. Paul's, in characteristically mordant vein, after the decision of the Convocation of York—"Our Bishops are a disappointing lot. But then, they all hold season tickets on the line of least resistance !"

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Question : You belong to a generation of ministers which was noteworthy for character, religious leadership and scholarship. What do you think are the most important qualities for a Unitarian minister today ?

The qualities of character, leadership and a well-informed mind are essential in any generation of ministers. But today there are two outstanding needs: a deeper understanding of the meaning of Freedom and a deeper sense of Conviction.

Freedom is not the mere licence to repudiate everything; it is the right to go in search of a treasure. For hundreds of years long before we came upon the scene, men have been thinking about religion, and some things have been found. If we are free to welcome new truths, we are no less free to welcome old truths. There must be some careful disentangling as the old truth is expressed in ways that have dated. But the truth is here, and wisdom will seek it out and humility rejoice in it. We must be more careful about our freedom. Positive freedom leads to spiritual power and wealth. Many a false God can take refuge behind a great name, and lead us away from the accumulated riches of the Father's House into a far country, forgetting the mystic splendour of the immortal life which is ours.

With freedom there must go conviction. We must know what and in whom we believe. The world is not going to be redeemed by an argumentative and unconvinced amiability, but by the fire and joy of strong, unwavering Christian conviction. We have to match the dogmatism of the orthodox by convictions that are as strong as his, but backed by reason and experience. If we get our breadth at the expense of our depth, we are undone.

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Question : What have been the outstanding influences in your religious faith and work ?

One of the outstanding influences in my own religious life, has been the church which I have tried to serve. I have loved the church and the church-idea, and it has been my constant purpose with varying success, to build up the church-idea in the lives of people, as a witness of something that is secure and established in eternity; a church which is not only concerned with the intellectual outlook of liberalism, which is important, but a church which is deeply concerned with the greatness of its gospel, which is more important still. I have loved the church which can plough into human lives with immense stress upon the intimate side of religion; a church which means something more than social causes, or enlightened philanthropy or modern vocabulary, important as these things are, and that something more is a deep and abiding sense of something which makes all issues and all causes worthwhile because of the eternal values enshrined in them.

I have loved the church supremely because of this intimate side. It is a great claim that the liberal church has identified itself with the march of man's mind through the ages. But it is an even greater claim to be identified with the spiritual wrestling of the ages in the lives of individual men and women—Paul, Saint Augustine, John Bunyan and all who have felt religion pierce to the roots of their individual life whose challenge a man can refuse at his peril. This intimate religion and the church which preaches it I have dearly loved and it has moved me continuously these 46 years.

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Question : Do you think that, in general, there has been any lowering of standards among our ministers in recent years and if so, what would be your explanation of this ?

I would not presume to say that there has been any lowering of standards amongst us. The finished workmanship of the colleges must be related to the quality of the raw material we send them. But there has been, I fear, a measure of dissipation in the ministry, in the strictly literal, non-moral meaning of that splendid word; I mean a "scattering" of thought and energy on a great variety of themes and interests. It is exciting to gather together a pile of dry leaves and twigs to start a fire and to enjoy a brief, brisk blaze. But this is of little use, unless we pile on some good solid logs which will burn with a steady, enduring heat. The bush should burn but not be consumed.

Today, all kinds of bewildering gusts are blowing from the vast ocean of knowledge and the wilder ocean of speculation, and it is a great temptation to live a dissipated life and to miss the central things. We can crawl forever round the circumference without getting to the centre, and one day a gust of wind may blow us off the circumference into the void, where we are lost.

We do not get our licence to preach from the intellectual speculators of the passing hour. To be a modernist in thought does not mean to be à la mode. To avoid this dissipation there must be a prolonged and unadvertised thought in our own inner life, not for the purpose of making startling pronouncements, but that we ourselves may be inwardly convinced and gather the power that is born of conviction.

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Question : Taking the present English religious scene as a whole, admittedly a big subject, how do you think it may develop in the next few decades ?

As I look out over the religious scene as a whole, I see a regrettable upsurge of illiberalism, not only in religion, but in other walks of life, and a consequent loss of prestige which our position has suffered.

To pretend otherwise, is an act of self-deception. The old ghosts have come to life again and are walking abroad and we may yet see more of them. These revivals of authority and dogmatism are a running to old shelters which seem safer and happier to many people in a disturbed and confused age. It is a sign of the general perplexity and weariness of modern man. The sky above us is as baleful and bloodshot as ever overarched the life of man, and in this insecure and risky world, men hunger for certainty and even the semblance of certainty. In such an atmosphere, liberalism is in a difficult position and it is our task to be neither the appeasers of those who are running to past shelters, nor to concoct fantastic remedies to satisfy the rebellious children of the dawn.

It is our task to feed the sheep with truth, however unpalatable, and not to seek an elusive popularity by amusing the goats. There is still abundant need for a minority movement in the Christian Faith, which has attempted and sustained the magnanimous and daring experiment of a free pulpit and an insistence on intellectual and spiritual freedom. Some of the most significant movements in the history of religion have come from minorities, and the opportunity is still here if we can interpret the Christian Faith in definite and positive terms. Argument and argumentation is not enough. We must proclaim the truths we have reached in the process of freedom and proclaim them with greater unity and conviction.

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Question: To what do you ascribe the failure of Unitarian Christianity to make any obvious impact upon the national religious scene ?

I would not subscribe to the view that Unitarian Christianity has failed to make an obvious impact upon the religious scene.

If numerical strength be the criterion of success, the results are unquestionably disappointing.

But so far as influencing the quality of Christian thinking and Christian living is concerned, the impact has been considerable. No computation is possible, yet no thinking man will deny that every single one of our sister denominations has felt our influence, and is today in healthier condition intellectually and spiritually, because of our presence in the great Christian family. This influence may have been extended unconsciously by us, and received unconsciously or even resentfully by them. But it has been real and cogent. If, therefore, the ability to influence for the better the common life and thought of English Christianity be the criterion of success, our existence as a liberal Christian Church has amply justified itself.

If our hearts have always been stirred by a sense of wrong, intellectual or social wrong, there has also been another and a deeper side of our nature which has been stirred, and more deeply stirred by a sense of God. And it is this light, which has burned sometimes brightly and sometimes dimly, but has always burned, which has guided our steps and the steps of other men and has kept us going from the beginning even until now.

A LAYMAN'S DIARY

May 1. (Sunday.) Tonight three bishops of the Church of England sat and chatted for half an hour in front of the ITV cameras, in the programme *About Religion*. They were Bishop Greer of Manchester, Bishop Riches of Lincoln, and Bishop Robinson of Woolwich, and they were courteously, but quite pertinaciously, questioned by Norman Fisher about their work and duties. The programme must have given many people a clearer (and perhaps more sympathetic) view of what a bishop really is and does. One got a picture of demanding and exhausting work being well done by three very human, unassuming men ("being 'My Lorded' all the time is one of the things most of us would be only too glad to skip"). It was interesting, too, to learn that Dr. Greer thought that the bishop's uniform was "antique, uncomfortable, expensive, and should be abolished"; none of the three men was in gaiters, and Bishop Robinson said he didn't possess any.

It was all rather reassuring. But I wish Norman Fisher had said to them, "Tell me, quite frankly, would it detract one little bit from the value of your work, if, instead of being called Bishop, you were called Moderator, or Chairman of Conference, or District Minister ?" Away from the microphones and cameras, I almost have a feeling that the answer would be, "Since you ask me, no".

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May 3. Yesterday Professor Eric Fenn, the Moderator of the General Assembly of the Presbyterian Church of England, made a speech to his Assembly in which he deplored the "shallowness" of our modern civilisation, its "worship of these twin household gods, the Telly and the Disc, and its devotion to the great temples of this new culture, the Cinemas". I wonder if the Moderator ever goes to the cinema (many of them are rapidly closing down, anyway). Does he ever watch the Telly (or Tele, as the Top People's paper printed it) ? Does he know, for instance, that at this moment it is giving us the whole of Shakespeare's historical plays, from Richard II to Henry VIII (very well done too, so far), as well as first-class regular programmes on literature, the arts, current events and human relations, such as *The Book Man*, *Monitor*, *Panorama* and *Lifeline ?* As for Disc, I believe that young people buy records of classical and "pop" music in almost equal proportions. Is it demoralising to listen at home to Beecham or Schwarzkopf or Klemperer ? (Indeed, what on earth harm is done by listening at home to Cliff Richard or Nat "King" Cole ?)

I do wish Free Church leaders would do a bit of thinking before they indulge themselves in killjoy rhetoric of this kind. It only serves to confirm the idea of the man in the street that religion is dull puritanical stuff. In a recent broadcast, Sir Harold Nicolson looked back over his seventy-three years and contrasted life nowadays with life when he was young. He *welcomed* the new forms of recreation and entertainment. "I remember," he said, "at the age of seventeen being stranded in a Midland town on a Sunday afternoon. I rose from a bench in that abominable park almost drugged by the boredom around me; I gazed with loathing at the geraniums and the lobelias and listened with sadness to the bells tolling in the town. I rejoice to feel that in our new world such glumness need no longer exist". I say ditto to Sir Harold.

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May 4. My wife and I spent a very pleasant evening at the English-Speaking Union with Dr. and Mrs. Laurence C. Staples. Dr. Staples has just retired from the post of Executive Director (that is, chief full-time salaried lay officer) at All Souls Unitarian Church, Washington, D.C. In 1945 I had the good luck to be a member of his congregation for about eight months, and the whole of my social life in Washington revolved round that hospitable church. It was then the only Unitarian church in the capital; now there are seven suburban churches as well, and the cause is still expanding, thanks in great measure to the devoted work of Dr. Staples during the past thirty five years. It was flattering to learn that he had timed his holiday to enable him to attend our G.A. meetings, and I gathered that he felt that the effort had been well worth making. Two things in particular had impressed him: the speed with which the *Inquirer* had reported the meetings, and Eileen Kielty's speech commending the "Golders Green resolution" (about making Unitarian pronouncements on public affairs) to the Annual Business Meeting.

May 6. I went to the office this morning with a martyr-like expression on my face. As I left, my wife and the three boys were assembling round the television set, preparing to watch The Wedding; however, I consoled myself that in the evening I should be able to see the BBC record of the main events of the day. At the office, work was somewhat impaired by the booming voices of the Archbishop of Canterbury and Richard Dimbleby, who seemed to have taken up residence in the typists' room at the end of the corridor, so at lunch time I went out for a breath of air. Half absent-mindedly I took a sixpenny ticket on the first bus to anywhere, that came along: to my mild surprise, it took me along Pall Mall and St. James's Street, and finally deposited me in Buckingham Palace Road. This seemed a kind of omen; true enough five minutes later I found myself standing, quite comfortably, in front of the Palace railings, gazing at the wedding party on the balcony and singing (well, humming) "For He's A Jolly Good Fellow". It was all very exhilarating, and I felt decidedly One Up when I got home and joined the Tele-worshippers in our sitting room.

In the evening the BBC's recorded account of the day's events came right up to expectation. "We do organise these things very well," said my wife from the depths of her armchair. "We do indeed," I agreed complacently from the depths of mine. But what enormous demands we make on the tolerance and self-discipline of the members of the Royal Family, who allow us to gape at almost every moment of their waking lives! If I were in the same position, I think I should only be able to keep going if I were allowed to immerse a press photographer in water, three times daily, after meals.

THE MINISTRY

Annual Meeting of the North and East Lancashire Unitarian Mission

THE Annual Meeting of the North and East Lancashire Unitarian Mission was held at the St. Nicholas Street Chapel, Lancaster, recently. Though there had been some doubts about the wisdom of holding the event in a somewhat distant outpost, the attendance was in fact better than for some years. At the opening service, conducted, according to custom by the minister who had most recently come into the Mission area, the Rev. Lionel Reed of Leigh, the Rev. Kenneth Twinn of Chowbent, preached a thoughtful sermon on "the soul's invincible surmise"—a phrase taken from a sonnet by George Santayana. The only real answer, he said, to the groping confusion of our day, was a trinity of vision, thought and action, and of these three, vision must always come first. The business meeting followed the service.

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After an excellent tea, provided by the ladies of the Chapel, but served, because of the large number present, in a nearby Methodist schoolroom, there was an evening meeting addressed by Dr. Stanley Kennett of Liverpool, the Chairman of the G.A. Ministry Committee. After arguing for the necessity of a distinctive progressive faith in the modern world, and for the continuing need, within such a witness, for a pastoral ministry, Dr. Kennett suggested that the basic factor in the present shortage of ministers, was the question of stipends.

In 1930, when the average Unitarian minister's stipend was from £5 to £6 per week, 30s. was considered a good weekly wage. This meant that our ministers ought to be getting at least £20 per week now. The present G.A. stipend scale was an attempt to meet this situation. We had to recognise that, in many cases, the minimum could only be achieved through the grouping of congregations, and this in its turn meant that many of the administrative jobs in the running of a church would have to be taken over by laymen, in order to enable the minister the better to fulfil his true function.

We also ought to do more to stimulate recruitment into the ministry. Men and women, he said, would only come forward when the life of our church made it obvious that our ministry offered a really worthwhile job.

The problem of the colleges still troubled some people. But we had to recognise that a complete rationalisation of the situation was impossible. Both colleges faced serious problems, but they were tackling them resolutely, in a spirit of full and friendly co-operation.

A FORWARD GLANCE

The Essex Hall Lecture

Reviewed by John Rowland

THERE can be few annual lectures delivered in this country with a more honourable roll of lecturers than the Essex Hall Lecture. Stopford Brooke delivered the first lecture in 1893; and since then the list includes such notable figures as Estlin Carpenter, Augustine Birrell, W. G. Tarrant, Dean Inge, L. P. Jacks, Lord Cecil, Sir Michael Sadler, Sir Richard Livingstone, Sir Hector Hetherington and Mr. Alan Bullock. Yet in all the long list it is doubtful if any are, basically, more important statements of a modern point of view than *Towards a New Theology*, by the Rev. S. P. Whitehouse (Lindsey Press; 2s.). Those who heard Mr. Whitehouse deliver the lecture on April 21 last were conscious of its value; but more emerges from a reading of it than could possibly emerge from a hearing.

Mr. Whitehouse is concerned specifically to make it clear that the orthodox Christian theology—what he calls a "picture-book theology"—is rapidly growing more and more out-dated; he states, indeed, that it is to all intents and purposes dead. Some of it, he adds, may continue in a state of more or less suspended animation for a long time to come. But fewer and fewer thoughtful people will be able to hold the orthodox, traditional Christian scheme of ideas as the years roll by. It is this, probably, more than anything else which is responsible for the declining Church attendances, in Churches of all denominations, in the twentieth century. It is often blamed on Sunday cinemas, or television, or the greater ease of transport in our day; but if people really *believed* that the Churches held the secret of the immortal soul of man, they would continue to listen to what is said by churchmen. The Unitarian Churches, though for the most part they have not held on to the old dogmas, are, in the eyes of the general public, tarred with the same brush as the more orthodox bodies, and so they have been damned with all the others.

Mr. Whitehouse, of course, was not concerned directly with this problem; he was in the main concerned with suggesting the way in which, in his view, theological thinking might develop in the days ahead. He was thinking his way towards a new religious outlook; and even if his lecture cannot be regarded as more than an interim report on something which is now only just on the verge of starting, it was an interim report of interest and value. He denounced what he called "the arbitrary and artificial separation of revelation and ordinary experience". We often sing "the Lord hath yet more light and truth to come forth from His word"—but do we really *believe* it? If we really held that, as an essential part of our scheme of thought, we should find ourselves more readily open to new aspects of truth, new lines of development—and we might find that our Churches, while doing things not traditional and settled, would suddenly come to life in a way that would surprise many of the older people among us.

What has been written here is, perhaps, more in the nature of a meditation on Mr. Whitehouse's lecture than a straight review of it—but the fact that he has stimulated at any rate one reader to think about the vital problems raised should be sufficient to indicate that this lecture, in the phrase of the moment, is a "must" for all thoughtful Unitarians.

VIGOROUS YOUTH GROUP IN NEWCASTLE

THE youth group at Newcastle upon Tyne, formed as an off-shoot of the Sunday School less than three years ago, is now a sturdy branch of the U.Y.P.L. and an integral part of the church family.

They loyally support the Sunday services, most of them attending once, and some of them twice, every Sunday, as well as staying after Evening Service for the Discussion Group led by the minister.

In addition to their regular Saturday evening programme of balanced activities, they are always willing, during the week, to lend a hand wherever it is needed, whether it be washing up in the kitchen, assisting during dramatic productions, selling programmes or cultivating the church garden plot, which they have done very creditably this winter.

Their interest in social service has been manifested in a number of ways. They have gone out two by two to succour the aged and the lonely; they have taken part in Flag Days for the Refugees and for the Blind. They have worked vigorously to raise funds for the World Refugee Year Appeal through socials, carol-singing and the selling of pencils—22 dozen of them to date! They recently distributed 1,000 leaflets from door to door in connection with our church's latest project, the formation of an Over-Sixties Club.

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Two special events in their recent calendar seem worthy of mention. First, the *Youth Conference*. Encouraged by the success of last year's effort, they held a *Residential Youth Conference* in conjunction with the Sunday School Anniversary on April 9th and 10th. This was a very memorable occasion and the church premises were full of the sound of life and vigour as 42 of our young people (members of the Newcastle, South

Shields and Stockton branches of the U.Y.P.L.) worked and played and danced together.

Led by the Rev. Joyce Hazlehurst of Birmingham they engaged in two lengthy sessions of serious discussion, the first on "Worship—how and why?" and the second on "Growing Up in the Modern World". As one listened to the group leaders giving their reports, one could not but feel a glow of pride.

They certainly gave the lie to the opinion current in some quarters that the young people of today are shallow and superficial. Many of them are Sunday School teachers, and on the Sunday morning they joined the Newcastle congregation to watch Miss Eden, the Primary Department leader conduct a moving and wholly delightful service with the very young children, including an unforgettable rendering of the parable of the House upon the Rock.

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By five o'clock—following an afternoon ramble through Jesmond Dene—most of the Stockton group were homeward bound, but not without many expressions of gratitude for the generous hospitality provided by the Newcastle church members, and for the rewarding experience of fellowship and fun shared with fellow-members of the U.Y.P.L. Even the press were kind to us and gave publicity to our Anniversary week-end. These young people are the future congregations of our churches and one agrees with a recent contributor to *The Inquirer* that they are indeed the salt of the earth.

And finally the *Music Club*. This was formed at the Newcastle church in January. Meetings are held once a month and membership has grown steadily from 18 at the January meeting to 63 at the May meeting, the last one for this season. The programme on this occasion was presented entirely by the young people and included, among other compositions, pieces for recorders and for strings, including violin solos, a 'cello sonata and a string quartet.

We are fortunate, indeed, to have such a talented and vigorous group of young people: "home-grown" too, and sufficient answer to those who suggest that the Sunday School has had its day.

F.R.

FIFTIETH ANNIVERSARY

West Kirby Church

On the morning of the 28th January, 1906, eight people met in the café of the Public Hall, West Kirby, for religious service under the leadership of the Rev. H. W. Hawkes. It was the first meeting of a Forward Movement instigated by the Liverpool District Missionary Association for the founding of a Unitarian Church in West Kirby. In March, 1906, evening services were commenced, and in June of that year the place of meeting was moved to the Lower Tynwald Hall.

Some four years later a meeting room was erected. Affectionately called the "Tin Church", it was opened for services on 11th May, 1910, and worthily maintained its purpose for eighteen years. According to records the cost of the building was £340, and on the closing of Bond Street Mission, Liverpool, the organ was purchased for £30. It has recently been overhauled at a cost of £300. Such is the changing economic structure of our times. We are proud to remember that in those early days a member of the congregation, Mr. — now Sir Adrian Boult helped Mr. Hawkes on the musical side of the services.

In February, 1910, it had been decided to constitute ourselves a separate church, with Mr. Hawkes as the elected minister. Rules were approved, and on the 25th May, 1910, a Committee and Officers were elected. The founding of the church was completed.

Mr. Hawkes resigned in late 1913, and died on 8th April, 1917. The work that he did, in days of semi-retirement, must remain a treasured and lasting memorial. He was followed by the Rev. Charles Roper, B.A., from January, 1914, to October, 1919. Mr. Roper was succeeded by the Rev. W. G. Price from March, 1920, to August, 1926.

During Mr. Price's ministry the scheme for a permanent church building took on a definite shape. A site was acquired in Brookfield Road in 1925, plans were prepared by Mr. Ronald P. Jones, F.R.I.B.A., and the new church was opened on 24th November, 1928. We remain proud of its simple beauty. The valedictory service in the old church was conducted by the Rev. W. G. Price, and following a procession of the congregation to Brookfield Road, the Service of Welcome in the new church was conducted by the Rev. C. A. Piper, who had become minister in January, 1928. The building of the Church Hall, planned by Mr. R. P. Jones and opened on the 16th January, 1932, was further proof of much loving work and widespread generosity.

Mr. Piper resigned in November, 1936, to be succeeded by the Rev. R. W. Davidson (June, 1937, to September, 1948), by the Rev. A. D. Williams (July, 1949, to April, 1953), and by the present minister, the Rev. Maurice Johnson, in October, 1953. On the appointment of Mr. Johnson the ministry was made a joint one with our Birkenhead church.

Behind this record of events are the efforts and generosity of a small band of people who claimed nothing of the spectacular. One name must be mentioned. Of the small company who gathered at the original meeting on the 28th January, 1906, Mr. H. Yates survives, a loyal and attending member to this day. He has served his church well. To name any others would be invidious, but led by a succession of earnest ministers they stand in the line of a great tradition, the worship of God in complete liberty of conscience, free from dogmatic restraint. With it they have brought a love of their church that hallows its walls and is a challenge to us in the changing world of today.

TOWARDS EAST-WEST UNDERSTANDING

By T. A. Burkill

ANYONE who is of the opinion that in England, interest in religion has lost all its force and liveliness would have been surprised if he had been present at a conference held in Oxford recently, when members of the World Congress of Faiths met with representatives of the Royal India, Pakistan and Ceylon Society to consider themes which have a direct bearing on the UNESCO East-West Major Project. Actually, one of the most remarkable features of religious life in the twentieth century is to be found in the fact that increasing numbers of people belonging to different denominations and different religious traditions are willing to come together to consider questions of common interest.

After the Reformation in the sixteenth century, the movement in Europe was towards increasing separation and isolation—the flying-apart of people because of their varying religious convictions and political allegiancies. This process continued until well into the nineteenth century, but towards the end of that century a new spirit became evident in certain circles. Christian missionaries, for instance, were realising in some cases that their denominational differences had not the significance in Africa or India or China that they had in Europe or America. Others were becoming more convinced that a missionary should have an understanding of the culture of the people among whom he had gone to minister, and this was partly responsible for the rapid development of the science of comparative religion.

In 1910 an important international missionary conference was held in Edinburgh, and it was really from this conference that the so-called ecumenical movement within the Christian churches took its rise. Today, the World Council of Churches is an institution to be reckoned with — all the major Christian denominations (with the exception of the Roman Catholic) being represented on it.

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But the World Congress of Faiths provides a much more comprehensive basis than the World Council of Churches. It was founded in 1936 by Sir Francis Younghusband, the eminent geographer and explorer, and seeks to promote a spirit of fellowship through religion and to foster a world-loyalty among mankind through religion, while allowing full play for the diversity of individuals, nations and faiths. It provides a common platform on which representatives of all the great religious traditions can meet in sympathy and understanding, thereby serving as a link between peoples. It is an inter-religious organisation, concerned with the awakening and strengthening of spiritual values, and provides a meeting-place where men and women may in fellowship learn to understand one another's religion, where the seeker of truth may find guidance, and where all may strive to realise the fundamental principles common to all great spiritual teaching—transcending outward forms.

It was members of this organisation who met in Oxford recently, together with members of the Royal India, Pakistan and Ceylon Society, to discuss the UNESCO east-west major project. By a resolution adopted at its ninth session, the General Conference of UNESCO decided to authorise for a period of ten years, beginning in 1957, the implementation of such a project for the extension and deepening of the mutual appreciation of Eastern and Western cultural values. The title given to the subject considered at the Oxford conference was "Towards East-West Understanding", and five lectures were delivered by five people on different aspects of this theme. The speakers were drawn from various walks of life—politics, education, the civil service, etc. It was generally recognised that the main-springs of culture both in East and West have been in religion, and it was emphasised that any help which the materially-stronger peoples can give to the poorer countries of the world should be reinforced with educational efforts on both sides.

It became clearer as the weekend passed by that men are fundamentally alike in all regions, and that the spiritual foundations of the great civilisations in China, India and Europe have many points of contact. The discussions which followed on the lectures bore striking testimony to the deep interest which had been aroused. There was a manifest concern respecting the tensions generated by excessive nationalistic and secretarian prejudice. The world has become much more of a unity, thanks to the progress of natural science and technology, and with the threat of a nuclear war, the position of mankind on the earth has become much more precarious. Racial and sectarian prejudice was never more dangerous than it is today.

★

Two main points emerged as the discussions proceeded—the need for furthering knowledge and mutual understanding, and the need for promoting a spirit of toleration over as wide an area as possible. Ignorance is the great enemy of peace and goodwill, and more should be done in educational and religious institutions to awaken curiosity respecting the ways of life of other peoples. With knowledge in its deepest sense comes sympathy, which is the basis of toleration. In the past, differences of opinion have led to wars and massacres, whereas such differences should make for spiritual enrichment by arousing the spirit of enquiry. All men are not made alike, and it ought to be more generally recognised that a world in which they were would be extremely dull. "A" should not hate "B" because "B" does not think as he does, for truth is many-sided, and "A" should realise that the beliefs he holds and the convictions he cherishes do not embrace the whole of truth. Tolerance is not indifference, but is born of an awareness respecting the limitations of one's own particular standpoint.

The high-point of the conference was reached at a service of all faiths held in the Chapel of Manchester College. The assembled Buddhists, Muslims, Hindus, Jews and Christians joined in an act of worshipful meditation in an atmosphere of harmonious fellowship, and the sermon was preached by the Rev. L. A. Garrard, the Principal of the College. Here indeed was a remarkable demonstration that the great religions, despite their differences, hold certain important values in common. Even Buddhists who do not subscribe to the idea of a personal Creator can unite in worship with those who are of a theistic persuasion.

Thus, as the late Professor R. B. Perry, the American Philosopher, has put it, all religions have "a common mission, which is to make men aware of their common stake in the presence of their common environment. It is appropriate to an age in which all mankind . . . has acquired a new interdependence, that this new state of affairs should find expression, not merely in a recognised and tolerated coexistence of many religions but in a common religion. This common religion would not supersede particular religions, but make them members of one religious family".

An Invitation

Sir: The North Wales Unitarian and Free Christian Society cordially invites Unitarians on holiday in North Wales to attend meetings held every fortnight from June 11th at the Friends Meeting House, Erskine Road, Colwyn Bay, at 2.30 p.m.

Colwyn Bay.

Yours, Gwyneth Roberts.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Miracles

Sir: In his article in the last issue on Miracles, Mr. Long states that natural law is an expression of God and therefore its violation must be ruled out as contradictory. This I accept completely, but feel it is very necessary to add that our knowledge of God's law for his universe is very incomplete. It may well be that there is a vast realm of supernatural law working logically and immutably as does natural law and of which we know very little. Just as one natural law can be made inoperative through the action of a more powerful law, are there not spiritual laws, to which are subject the natural laws of the universe?

Many spiritual healers today would claim just this — that through prayer and faith they are putting into motion psychological and spiritual laws and forces which are capable of destroying the effects of natural law as evidenced by disease of mind and body. They are working scientifically in co-operation with the laws of the universe and not in defiance of them. What they achieve may well be called miraculous by the public and is, in the wider sense of the word to which Mr. Long refers, "to be wondered at", but I suggest that it is a fulfilment and not a violation of law by processes which, with our present obsession with material things and the evidence of the senses, we may find it very difficult to realise. Even our intellects may not be able to carry us all the way here, for there are other ways of perceiving truth than through our limited thinking.

As for the Gospel miracles (so-called) I find many of these just as credible as the spiritual healings of today. Psycho-somatic medicine opens up a wide field of inquiry into the relation between body, mind and spirit in matters of health and we would do well to be open minded towards it as Unitarians expectant of a break-through of "more light and truth". We are not yet cognisant of all the laws of the universe.

Letchworth.

J. E. Lindsay.

Workshop for the Elderly

Sir: Miss Eileen Kirby's article on the old-age pensioner interested me, because she may not be aware of what is being done here and there and what may have been attempted.

In Finsbury, for instance, the Local Authority has sponsored a workshop scheme for the elderly, whereby jobs are done for local factories in a workshop rented by the Council and the old-age pensioner receives a reward which, whilst admittedly only pocket-money, is given irrespective of the amount or the value of the work done. It is much appreciated.

In my own borough, The Woolwich Council of Social Service brought together the Local Authority and the representatives of the O.A.P. to investigate the possibilities of such a scheme for Woolwich. Unfortunately, it fell through because the O.A.P. insisted on Trade Union rates of pay. This was quite impossible to agree to, as often the work done has to be re-done and in any case the output is very small in comparison with that of the younger person. The whole motive of such a scheme is to provide a little occupation for the elderly; the value of the output has to be ignored.

I have no doubt The National Council of Social Service could provide many examples of help being provided for the elderly which perhaps do not hit the headlines.

London, S.E.9.

Yours, W. J. Shearring

"Refugee Lunches" in Cardiff

Members of the Unitarian Church in Cardiff took the initiative in organising a series of "refugee lunches" which started on April 22nd and are being supported by the city's other churches and secular organisations. The idea of these meals, which are being organised in many parts of the country in the final weeks of World Refugee Year, is that people pay what they would normally spend on their lunch (or supper) but eat only bread and cheese, or something equally frugal.

Proceeds at Cardiff are being credited to the city's W.R.Y. effort and passed to the Oxford Committee for Famine Relief, who have prepared notes to help those interested in arranging "refugee lunches" and special posters (available from Mr. P. Benson, Robin's Lea, Altham Road, Hatch End, Middlesex).

Hinde Street Methodist Church, off Manchester Square, London, is inviting all Christians working in the West End to attend the lunches held there every Monday (12.15 to 2.0) until May 30th.

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 22, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener

Aberystwyth, New Street Meeting House, 11, Mr. D. C. Rendall

Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance

Ainsworth, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill,

Astley, Unitarian Chapel, Manchester Road, 6.30, Supply

Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer

Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew

Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan

Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. John Kielty

Billingshurst, Free Church, High Street, 11, Rev. W. T. Welling

Birkenhead, Unitarian Church, [illegible] Road, 6.30 (May 29) Rev. Maurice Johnson

Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart

Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Mr. F. J. Spencer

Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. R. A. West

Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe

Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price

Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long

Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright

Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall

Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern

Bradford, Broadway Avenue, 3.15, Supply

Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock

Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar

Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones

Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland

Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles

Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson

Bury, Bank Street, 11, Rev. F. M. Ryde, 6.30, Rev. Elspeth R. Vallance

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter.

Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy Jones

Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inez Hyde

Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. James M. Gosse

Chester, Matthew Henry's Chapel, Trinity Street, 11, Miss Mitcham, 6.30, Miss R. Hereford

Chesterfield, Elder Yard Church, 10.45 and 6.30, Supply

Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn

Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. R. H. Morris

Crewe, Free Christian Church, Beech Street, 6.30, Supply

Cirencester, Unitarian Chapel, Gosditch Street, 11 and 6.30, Mrs. M. R. Dickens

Croydon, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk

Denton, Wilton Street Chapel, 11, Mrs. N. Sellars, 6.30, Mr. P. Barber

Derby, Friar Gate Unitarian Chapel, 6.30, Supply

Ditchling, Old Meeting House, 10.45, Rev. Basil Viney

Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Firmin

Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead

Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks

Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kingham

Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse

Dundee, Unitarian Church, 53, Constitution Road, 11, Rev. G. D. Firth

Edinburgh, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow

Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Henry Smith

Glasgow, St. Vincent Street, Unitarian Church, 11, Miss F. M. G. Stark

Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Corden

Gloucester, Barton Street, 3, Rev. James M. Gosse

Godalming, Meadrow Chapel (Unitarian), 6.30, Rev. G. [illegible] [illegible]

Guildford, Ward Street Church, 11.15, Rev. F. Hollingworth

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Percy

Halifax, Northgate End, 10.45, Rev. Frank Walker

Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton

Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies

Horsham, Worthing Road, 11, Rev. J. Martin Hall

Huddersfield, Fitzwilliam Street, 6, Rev. Frank Walker

Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible]

Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle

Kidderminster, New Meeting House, 3, Rev. Eustace W. Hill

Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith

Lancaster, St. Nicholas Street Church, 6.30, Supply

Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland

Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walker

Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason

Lewes, Westgate Chapel, 11, Supply

Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kennedy

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. Tindall

Liverpool, Bootle Free Church, 11, Rev. C. A. Piper

Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. [illegible]

Liverpool, Gateacre Chapel, 11 and 6.30, Rev. S. R. Bryan

Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper

Liverpool, Hope Street, 6.30, Rev. A. Williams

Liverpool, Ullet Road, 11 and 6.30, Rev. F. B. Storr

London, Bell Street, Edgware Road, 6, Rev. Walter M. Long

London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson

London, Brixton, Effra Road, 11, Rev. E. G. Lee

London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. [illegible]

London, Forest Gate, Upton Lane, 6.30, Rev. R. Tanner

London, Golders Green, Hoop Lane, 11, Rev. Dudley Richards, 6.30, Dr. Dorothy Tarrant

London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. F. Carrington (also 11, 1st Sunday in the month)

London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mort

London, Highgate Hill, Unitarian Church, 11, Rev. K. C. Thompson

London, Ilford, High Road, 11 and 6.30, Rev. T. E. Dodsworth

London, Islington, Upper Street, 6.30, Rev. A. V. Fox

London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox

London, Lewisham, Unitarian Church, High Street, 11, Mr. Henry Gunner

London, Mansford Street Church, Bethnal Green, 6.30, Rev. A. Beecher

London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long

London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Jones

London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)

London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones

London, Wood Green, Unity Church, Newsham Road, 6.30, Rev. R. H. Bennett

Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin

Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones

Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilditch

Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Rev. David C. Doel.

Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett

Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills

Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Boddie

Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring

Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply

Manchester, Platt Chapel, Rusholme, 6.30, Student, Unitarian College

Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins

Manchester, Stand Chapel, Whitefield (May 29) 10.45, Student, 6.30, Miss I. Allcock

Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply

Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. John Gill

Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt

Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday

Middlesbrough, Free Christian Church, 6.30, Rev. Lawrence Hallworth

Middleton, Old Road Chapel, 3.15, Rev. D. C. Doel

Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer

Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. John Mather, 6, Supply

Northampton, Kettering Road Church, 6.30, Rev. H. L. Short

Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy

Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore

Oldham, Lord Street Chapel, 10.45 and 6.30, Student

Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Student

Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke

Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Supply

Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble

Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Storer

Preston, Unitarian Chapel, Church Street, 6.30, Rev. E. W. Deakin

Ringwood, Hants, The Meeting House, 6.30, Rev. Francis Terry

Rivington Chapel, nr. Horwich, Lancs, 3, Rev. R. I. Pritchard

Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass

Rotherham, Church of our Father, 10.45 and 6.30, Supply

Sale, Atkinson Road, 11, Rev. John Gill

Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson

Sheffield (Attercliffe), 6.30, Mr. S. R. Shepherd

Sheffield, Fulwood Old Chapel, 11, Supply

Sheffield, Unity Church, Crookesmoor Road, 11 and 3, Rev. E. Phillips

Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby

Shrewsbury, High Street, Unitarian, 11, Rev. A. H. Lewis

Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker

Southampton, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy

Southend-on-Sea, Darnley Road, 6.30, Miss L. M. Hammond

Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones

Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn

St. Helens, Corporation Street, 6.30, Supply

Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)

Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Stephens

Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)

Swansea, [illegible] Free Christian Meeting House, 11, Rev. L. Baker Short

Swinton, Swinton Hall Road, 6.30, Rev. John Mather

Taunton, Mary St. Chapel, 11, Rev. Wm. Millar

Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerrell

Todmorden, Unitarian Church, 10.45 and 6, Mr. Dawson

Torquay, Unity Church, off The Terrace, 11, Rev. Charles Easton

Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer

Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild

Warwick, Unitarian Chapel, High Street, 7, Rev. H. Maguire

Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Supply

Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School

West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson.

West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)

Whitby, Flowergate, 2.30, Rev. G. W. Parkinson

Wilmslow, Dean Row, 10.45, and Styal, 6.30, Rev. A. B. Downing

York, St. Saviourgate Chapel, 6.30, Rev. L. Chowler

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson

Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James

Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 112, Duke Street, Scarborough, West Australia

Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. R. W. Emerson, Manse Telephone LX [illegible]

Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.

Sunshine Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron

Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan

Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. Winter

Wellington, Services suspended—Enquiries—Mrs. Waters, Tel. 40-232

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7, Service, Rev. Maurice C. Barton

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Read the account by Cape Town Minister the Rev. Magnus Ratter in the June issue of
THE UNITARIAN
Price 2d. from the Manager, Mr. G. Harrison, 2 Walwyn Close, Stretford, Manchester.

DUPLICATING, Shorthand, Typing, Translating. Mabel Eyles, 10, Beaconsfield Road, London, N.11. ENT 3324.

Social Service in Liverpool

The Liverpool Council of Social Service have just published the history of their first fifty years. The story is well told by their present Secretary, H. R. Poole, M.A. Once again, as so often in the field of social work, Unitarians are picked out for special praise. The Council has been able to attract to its service leaders of the business community in Liverpool. "The City has benefited ever since from the lead given by the Unitarian merchants and businessmen of one hundred years ago."

Many of those who reached responsibility in the Council's work did so only after work at the "coal face" of social work in clubs and institutions.

Another historian of Liverpool's social work referring to the origin of the Domestic Mission has written of the "habitual philanthropists" of Renshaw Street Chapel.

The Liverpool Council of Social Service was in fact one of the consequences of the 1905-1909 Royal Commission on the Poor Laws. Though not quite the first of such councils, it has undoubtedly been about the most influential.

The genius behind the early years was Frederic D'Aeth whose position as full-time Director of Reports was made secure for the first five years by the generosity of a group which included Mrs. George Holt, Miss E. G. Holt, Mrs. Eleanor Rathbone.

D'Aeth combined academic precision . . . . "with the capacity to see a quarter of a century ahead and the ability to inspire the leading citizens of Liverpool with his own enthusiasm".

The Liverpool Council played a leading part in the foundation of the National Council of Social Service which now has its Director, G. E. Haynes, C.B.E., a one time member of Liverpool Fellowship of Youth.

New ideas, such as seven-year covenants, new youth methods, such as Rodney Rooms (the street corner with a roof on), in a constant succession have come from the Council's work and flow for imitation.

And at every stage we have good reason to be pleased with our links, Rathbone, Marquis, Holt, Booth, and of recent years, Chrimes. The late Ralph Philipson was on their staff for a time. To read the whole story of the work, to know something of it at first-hand, and to realise that all this flows from a few little rooms at the top of quite insignificant premises in Castle Street, Liverpool, is to realise that the secret lies wholly in the quality of those who have served the Council voluntarily and professionally through these fifty years.

J.K.M.

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MINISTERS' PENSION AND INSURANCE FUND

The Managers are prepared to consider applications, from Ministers already insured through the Fund, for grants towards the cost of the education (including maintenance) of sons or daughters, during the school or academic year, 1960-61. The grants to be awarded, should suitable applications be received, are limited both as to the amount and the number of them. Forms of application (to be returned not later than June 11) will be sent on request.

1 South Way, — *H. W. Stephenson*
Lewes, Sussex. — *(Hon. Secretary).*

THE INQUIRER
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Change of Address

The Reverend C. H. Bartlett to 33 Clifton Road, Heaton Moor, Stockport. Telephone HEA 3664.

WEST KIRBY UNITARIAN CHURCH
BROOKFIELD ROAD . WEST KIRBY

May 28th-29th, 1960
Services and meetings have been arranged to celebrate

The 50th Anniversary of the Church

Friends from neighbouring churches are cordially invited to attend.

Saturday, May 28th
Service in the Church at 6.30 p.m.
PREACHER : the Rev. C. A. PIPER.
PUBLIC MEETING in the Church Hall at 7.30 p.m.
CONVERSAZIONE 8.45 - 10 p.m.

Sunday, May 29th
SERVICE at 11 a.m.
Conducted by the Rev. MAURICE JOHNSON
Address by Mr. A. L. Blake
President of the General Assembly

The Church is a few minutes walk from West Kirby Railway Station.

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